

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Arise ye, and let us go up to Zion, unto the Lord our God."—JEREMIAH.

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THE CHURCH AS A PERFECT BODY.

BY ELDER WILLIAM GIBSON.

Having examined the Church as a perfect building, we will now look upon it as a perfect body.

"Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling."—1 Cor. xii, 12, 17, 21, 27, 28. Every member is required to form the perfect body or Church of Christ.

Now, let us look at the different members of that perfect body, as it was organized by Jesus Christ.

First, then, the head. Most of the dissenting churches declare that there is no other head but Jesus Christ, and in endeavoring to prove this, quote the following passages of Scripture: "And

he is the head of the body, the Church: 1 Col. i, 18. "And hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all." Eph. i, 22, 23.

That these passages declare Jesus Christ to be the head of the Church, no one, who believes in the New Testament, can deny. But then, the question arises, in what respect is Jesus Christ the head of the Church? By reading Eph. v, 23, we have the question plainly answered: "For the husband is the head of the wife, even as Christ is the head of the Church, and he is the savior of the body."

I can well remember in the first public discussion I ever held, after I went out to preach the Gospel, my opponent, a Campbellite preacher, said, that the Latter-day Saints were no better than the Church of Rome: for the Church of Rome believed in having the Pope for a head on earth, and Jesus Christ for a head in heaven, and that the Saints believed in having Joseph Smith for a head on earth, and Jesus Christ for one in heaven; therefore, said he, both are monsters, for a body

with two heads must be a monster, and neither can be the Church of Christ.

I told the gentleman, the Scripture said, that as the husband was the head of the wife, EVEN SO was Christ the head of the Church; and asked him if he had got a wife: he said he had; then, said I, you are the head of your wife, in the same way that Christ is the head of the Church. But do you not think that your wife would be of very little use to you, if she had not a head of her own? If having two heads made a body imperfect, I thought that having none at all, would not better it much. And if a wife could not be perfect, without a head of her own, as well as having her husband for one, I could not see how the Church, the body, the bride, the Lamb's wife, could be perfect, without one also.

Before Jesus left the earth, in organizing the Church or body, he gave it a head, in Peter—See Matthew xvi, 19. Jesus said unto him, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven;" and in John xxi, 15—18, he appoints him the shepherd, and gives him charge to feed the flock. After tarrying in Jerusalem, till they were endowed with power from on high to proclaim the Gospel, who was it that, on the day of Pentecost, opened the door to the seed of Abraham, for the first time, after the resurrection of Jesus? It was Peter; for he was the head; he held the keys.

And when the time came, that the Gospel was to be preached to the Gentile nations, for whom did the angel tell Cornelius to send, that he and his household might be admitted into the Church of Christ? (See Acts 10, 5.) "And now send men to Joppa and call for Simon, whose surname is Peter, he shall tell thee what thou oughtest to do." Why did not the angel tell him? Or why send for Peter, in preference to any of the rest of the Apostles? Because he was the head of the body on earth; he held the keys; and, therefore, it was he alone that could open the door; and once open, it remained so, till men's transgression caused God to close it up, and take the keys from the earth: for

after Peter fell a martyr to the truth, we find John the head, through whom God communicated his will to the body, the Church. (See Rev. i, 1—4.)

Let us next look at the rest of the members of the body. "Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all workers of miracles?" 1 Cor. xii, 27, 28. No. (See verse 14.) "For the body is not one member, but many," and yet the eye cannot say to the hand, I have no need of thee, nor the head to the foot, I have no need of thee. All are needed, whether it be Apostles, or Prophets, or any other member of the body; no one can be wanting, or else the body will be imperfect.

Now the Church of Rome, and the Greek Church, claim to have a head to their systems: but allowing that to be the case, if a body without a head cannot be perfect, can a body with a head, and yet destitute of the principle member of the body, be perfect? Certainly not. Have, then, these churches Apostles and Prophets in them, as part of the members of what they call the body of Christ? No: for if they had, they would be guided by continued revelation, instead of depending solely on the Bible, and the traditions of their fathers: instead of being two separate bodies, they would be united in one.

Again, look at the churches of England and Scotland: they are two separate bodies, having different organizations, and different faiths, and yet the Queen of England is the head of both. Now, without stopping to look at the absurdity of a woman being the head of the Church, let us look at the still greater absurdity of a system, claiming to be the perfect body or Church of Christ, and yet having two separate bodies, under one head. Query, is such a church a perfect body or a monster? and then, how many of the members do they claim to have? Why have they neither Apostles nor Prophets, neither the worker of miracles nor the healer of the sick, neither

the member who speaks with tongues, nor the interpreter of tongues? Are these bodies, which are destitute of all these members, anything like the perfect body of Christ? As well might we say, that if two bodies were joined to one head, having neither eyes nor ears, stomach nor bowels, arms nor legs, it would be a perfect body, as to say that such a system could be the Church of Christ.

What, then, are we to think of the other churches of Christ, as they call themselves, who have neither head nor members, and yet claim to be the body, the Church of Christ? What utter folly is displayed, in making such an assertion! "Surely that time has come, when God should send them strong delusion, that they should believe a lie. . . . That they all might be damned who believed not the truth, but had pleasure in unrighteousness."

We have as yet been merely looking at the body, the outward form: let us now look at the nobler part,—the spirit, that was to give life and animation to that body; for the body without the spirit is dead, and will soon decay and lose its organization. And if it is so with our earthly bodies, it is so also with the body or Church of Christ. To find that spirit, see John xiv, 15, "If ye love me keep my commandments. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you *for ever*, even the Spirit of Truth, whom the *world cannot receive*, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." Verse 26th, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Chapter xvi, 13, "Howbeit, when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come." This is the description, given by Jesus Christ, of the spirit to be given to his body, the Church, after he should go to his Father.

It was a spirit that the world could not receive; but it was a spirit that would show to the Church, the body, things past, by bringing all things to their remembrance—things present, by leading them into all truth, and also show them things to come: it was a spirit (see chap. xv, 26) that would bear testimony of Jesus, and as we are told in Rev. xix, 20, it was the spirit of prophecy, and was to abide with the Church *forever*, if they kept his commandments. (See, as already quoted, John xiv, 15, 16.)

And what were the manifestations of that spirit? Or how were the members of the body operated upon by it?

Let us trace it from the beginning. The disciples were told to tarry at Jerusalem, till they were endowed with it from on high. When they received it on the day of Pentecost, what manifestation was given that they might know they had received it? How were they operated upon by it? (Acts ii, 4.) "And they were all filled with the Holy Ghost, and began to speak in other tongues, as the spirit gave them utterance." And how was it with Cornelius and his household, when the same spirit was given to them? How did it manifest itself then? How did it operate upon them? (Acts x, 44.) "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word; and they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. . . . For they heard them speak with tongues and magnify God." And how was it manifested in those twelve men, whom Paul re-baptized at Ephesus, because they had not received it? (Acts xix, 6.) "And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."

And what were the manifestations and operations of the spirit, among all the members of the body, in that day? (See 1 Cor. xii, 7.) "The manifestation of the spirit is given to *every man*, to profit *withal*. For to one is given by the spirit, the word of wisdom; to another, the word of knowledge, by the same spirit; to

another, faith, by the same spirit ; to another, the gifts of healing, by the same spirit ; to another, the working of miracles ; to another, prophecy ; to another, discerning of spirits ; to another, divers kinds of tongues ; to another, the interpretation of tongues. But all these worketh that one and self-same spirit, dividing to every man, severally as he will."

This is the spirit and the manifestation of it, that were to abide with the Church *for ever*, if they loved Jesus and kept his commandments.

Supposing we could find a Church on earth with a head, and all the other members of the body, but without the spirit, or any manifestation of it, then, as the body of a man, without the spirit is dead, so also would that body be dead. They might have the Bible, and all the revelations that God had ever given to man, but without the spirit the body would be dead. "For the letter killeth, but the spirit giveth life." (2 Cor. iii, 3.)

Then what are we to think of those religious systems, by which we are surrounded, who claim to be the

Church, or perfect body of Christ, and yet say, that the members of the body, the spirit of prophecy that gave life to the body, and the manifestations of that spirit intended to dwell in the body, are no longer needed, but were merely given to establish the body at first, and then were to be done away?

As well, may we be told, that the members of the human body, and the human spirit that animates the same, and the manifestations and operations of the human spirit in the body, are no longer needed, after the child is born, that they were only given to form the body, and then to be done away, and yet pretend that a perfect living body would remain, as to tell us that any of their memberless, spiritless, inanimate systems, is the perfect living body, or Church of Christ.

The idea of a perfect Church, without a head, members, or spirit, is like the idea of a "god without body, parts, or passions," or a "heaven beyond the bounds of time and space." Such an idea never could exist, except in the frenzied dreams of disordered minds.

TRUTH SANCTIFIES.

BY ELDER CHARLES W. PENROSE.

In conversations upon the Christian religion, it is very often asserted that it does not matter what doctrines a person believes, so that he is sincere in that belief. This is one among the many great fallacies of modern times. Sincerity will not alter the nature of error, or destroy its tendencies. Truth alone can sanctify and save. Error darkens and debases the minds of men, and leads them away from the exalted position to which truth points the way.

Jesus, when praying to the Father for his disciples, said, "Sanctify them by the truth, thy word is truth." The Apostles of the Savior could only be sanctified by the truth. Mere belief in Christ's atonement was not sufficient to exalt them, and prepare them for the presence of God ; it was neces-

sary for them to receive truth from the Father continually, and to live by it, so that they might, by a continual increase in truth and righteousness, eventually become sanctified. The word of God is truth, and the practice of truth is righteousness. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and also, "without holiness no man shall see the Lord ;" therefore it is necessary for mankind to receive the revelations of God, and to live in practical obedience to them.

Jesus revealed many great and important truths to his disciples, which were kept hid from the world ; and there were still more great and important truths which it was necessary for them to understand, but they

were not sufficiently advanced in the practice of what they already knew, to receive them; hence, he said, "I have many things to say unto you, but ye cannot bear them now;" but he promised that they should receive them at some future time, declaring that he would send unto them "the Comforter, even the spirit of truth," which was "to guide them into all truth." In regard to the practice of truth, Jesus said, He that heareth my sayings and doeth them not, I will liken him to a foolish man who built his house upon the sands, &c.; also, "in vain ye say Lord, Lord, and do not the things I say;" and again, "not every man that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven;" and when he sent his Apostles to preach to all nations, and to baptize believers, he also enjoined it upon them to "teach them to observe all things whatsoever I have commanded you." All of which goes to prove, that it is absolutely essential for those who desire to enter the kingdom of heaven, to receive the truths of heaven, and to embody them in their life and character, advancing in the comprehension and practice of them, until they are perfected, being sanctified by the truth.

Paul exhorted the former-day Saints, after laying the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, of the laying on of hands, &c., to go on unto perfection, (Heb. vi, 1, 2,) and in his epistle to the Ephesians, (chap. iv, 11, 12,) he showed them how they were to become perfected, that is, by the word of God through inspired Apostles, Prophets, &c., who were placed in the Church for "the perfecting of the Saints, for the edifying of the body of Christ," as well as for "the work of the ministry," so that all might come to "the unity of the faith, to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In Christ dwelt "all the treasures of wisdom and knowledge, and in order to become perfect, to be "like him, that we may see him as he is," the same "treasure of wis-

dom and knowledge" must dwell in us, being imparted by the revelations of the spirit of truth, and through the inspired ministers of God, so that we may grow up unto the fulness of his stature.

It is also evident that sincerity without truth will not sanctify; for the Lord says, "in vain ye worship me, teaching for doctrine the commandments of men." The worshipping Christian, with nought but sincerity to recommend his creed, is in no better condition than the Hindoo mother, who casts her infant into the sacred river Ganges, as an offering to the gods, or the devotee of Jugger-naut, who casts himself beneath the ponderous car of the great idol, and allows himself to be crushed into a horrible and lifeless mass, as a bloody sacrifice. As far as sincerity goes, we see it exemplified in the ceremonies of heathen religionists, in a much more striking manner, than among so-called Christian nations; but in either case sincerity does not sanctify a false creed, and a false creed cannot sanctify its followers.

The Scripture says, "for as many as are led by the Spirit of God, they are the sons of God," and the spirit guides into "all truth," therefore those who are not led by the spirit of truth, but are wandering in the mazes of error, cannot claim the title of sons of God, no matter how sincere they may be. It is a very remarkable inconsistency, that men are sensible of the importance of true principle to guide them in the affairs of time, but are careless in regard to principles pertaining to eternity. In seeking to obtain a certain result in an important experiment, the practical chemist takes the most careful precautions to combine the exact proportions, required in his mixture, and to add each ingredient at the proper time, and in the proper manner. The mathematician, in working out a problem, pays particular attention to the application of each appropriate rule or axiom pertaining to that problem. The traveller, starting on a journey with which he is unacquainted, knows that unless he pays special attention to the directions he receives as to the route, he will be lost. The mariner studies

his charts, surveys the heavens, consults his compass, and steers his barque according to the rules of navigation; but those who are seeking the heavenly country, plunge headlong forward in the dark, without a definite rule or principle to guide them, wander off into different paths, feeling their way to glory, and vainly imagine they will all come to the right place at last, if they only *sincerely think* they are right.

In serving earthly masters and rulers, men pay particular attention to their instructions, and strive to please them by a constant submission to their wishes; but in serving God, they do just as they please; worship him in the way that best suits their own inclinations, pay the preacher who preaches that which sounds the most pleasant to their own ears, follow that creed which comes least in contact with their own feelings, and when they are shown how inconsistent their ways and principles are with the declared will of God, they shut their eyes, put their fingers in their ears, and cry out, Oh! these are non-essential matters, God will accept our services if we are sincere, no matter in what way we try to serve him.

But we do not wish to convey the idea that we depreciate the value of sincerity in itself. On the contrary, we look upon insincerity as one of the most prevalent and soul-destroying evils of the age. It is the importance of truth in connection with sincerity that we wish to advocate, and no doubt those who are really sincere are they who will prove to be susceptible to the influences of truth when it is properly placed before them. Those who persist in following error because it pleases them, when they might perceive the truth if they chose, are really insincere, no matter what may be their pretensions. Hypocrisy is hateful in the sight of God, and despicable in the eyes of all good men. The Lord, speaking by the Spirit through Isaiah, concerning the present days, says (29c. 13th and 14th v.), "Because this people draw nigh unto me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men, there-

fore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." That "marvellous work" is now moving forth with great power in the earth, and is called "Mormonism," by the world, but to those who are seeking to be sanctified by the truth, it is known as the kingdom of God commenced on earth, in which are inspired Apostles, Prophets, &c., to guide the Saints to perfection, and the Holy Ghost the Comforter, to reveal the things of the Father and the Son for their understanding and practice. It is so organized, under the immediate supervision of Jesus Christ, that in it no error can prevail; for he who is "the way, the truth, and the life," is its author; and every principle that is a law of the Church comes from him; consequently it is a perfect system. But, as in former times, those who traffic in the souls of men, while teaching that acceptance with God depends merely upon sincerity, and acknowledging often the sincerity of the Latter-day Saints, yet take great pains to warn their followers against investigating this great work of God, circulating all manner of evil reports against it, fulfilling the words of Peter, that false teachers should go forth, and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness, shall they with feigned words, make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Therefore, all ye who love truth, come out from among them, and shake off the trammels of their creeds; open your eyes to the pure sunrays of heaven, now beaming forth for your light and glory! And ye Saints of God, who have come to the knowledge of the truth, be not slothful nor careless, but diligently seek for the riches of truth, the pearls of priceless worth, contained in the revelations of God! Practise what you know, and let your souls expand and grasp the treasures of knowledge and wisdom which are yours; that your light may grow "brighter and brighter, until the pre-

fect day," and that you may "grow in grace and the knowledge of Christ, till you are filled with the fulness of God, and are prepared to dwell with the sanctified — sanctified by the truth."

THE AMERICAN SETTLEMENT AT JAFFA.

(From the Jewish Chronicle.)

As this settlement has excited so much attention, and has been noticed by nearly the whole European and American press, a few details which we cull from the "Sword of Truth," the organ of the sect to which the colonists belong, may not be out of place. In the number of the organ which appeared on Nov. 15th, and which lies before us, the leader of the colony, President G. J. Adams, gives a detailed account of the voyage of the vessel from Jonesport, where the colonists embarked, to Jaffa, where they landed. After a voyage of forty days, the company, composed of 168 souls, comprising a few sexagenarians and several infants at the breast, arrived at Jaffa. Of his encampment there, President Adams writes thus:—

We have not even been sea-sick, for which we praise the God of our fathers. All are pleased with the beauty and glory, and climate of the country. All hearts beat high with hope for peace on earth and good will to men, and thus far we have had nothing but continued blessing and peace from the Lord. Let the friends everywhere begin to get ready for next year.

Tuesday, October 2.—We are now on the beach near Jaffa, having been encamped nine days. We are most constantly engaged in unloading our lumber and cargo. We have been permitted to land, entirely free of duty, and they have permitted us to land north of the city, outside of its gates, which saves us much trouble.

The governor, the pasha, the cadi, the mustapha, and all who are in authority, welcome us and do us honor. Our consul welcomed us by coming out to meet us with the bright stars and broad stripes. In a word, let me say never were a people more universally received with kindness and love, or treated with more consideration, respect and distinction. Latins, Greeks, Armenians, Sectarians, and Mohammedans, all with one consent, pour blessings upon our heads, and offer to share with us their homes until we can get our own prepared. We have held meetings two Sundays since we arrived, and all were pleased. Everything looks prosperous and glorious. Praise the Lord now and ever, for his mercy is from everlasting to everlasting. Amen.

We have stated in a former number, that the colonists are Christians belonging to a sect calling itself "The Church of the Messiah." They are all exceedingly enthusiastic, believing themselves called upon to pave the way for the restoration of the Jews. The settlement in the Holy Land, under American protection, of such an energetic and enthusiastic colony, cannot fail to exercise a considerable influence on the country which they are determined to make their new home. And if the settlers really discard all conversionist "proclivities," and thus gain the confidence of the Jews, their arrival will be hailed as a blessing to the Holy Land.

It appears, from the official statement just issued, that 351 lives were lost at the colliery explosion near Barnsley, and it is thought probable that there are one or two volunteers whose names have not yet been ascertained. Of the 75 brought out of the pit, only five are now alive. There are, therefore, 276 bodies now in the pit, and a considerable time must elapse before any attempt can be made to explore the workings.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 12, 1867.

GENEALOGIES, POLYGAMY, AND INHERITANCES.

WITH the exception of two or three generations, immediately preceding themselves, mankind, from the beginning of the world until the present, when uninspired, have been generally careless in regard to their ancestry. How few men and women know even the names of their grand parents : and how seldom do we find one who has preserved sacredly the name of his great grand father : while the generations preceding this, or still more ancient, are almost universally unknown, unless in families of royal blood, or among a small class who feel interested in genealogical science. Is this carelessness in mankind altogether justifiable ? Did not the Lord take great pains to have the lineage of each of the tribes of Israel sacredly kept ? To prevent a mixing in of genealogies, he would not suffer the daughters in one tribe to be given in marriage to another ; neither was it lawful for the maidens of Israel to be given to husbands who were identified with the wicked nations surrounding them. And the sons of Israel were likewise forbidden to intermarry with certain neighboring kingdoms. All these restrictions were placed upon the people of God, principally for two purposes, first, to preserve the seed of the righteous distinct from the wicked ; second, that the righteous, thus preserved, might not scatter abroad, but be kept together in their respective countries : hence again, it was not lawful for them to alienate their inheritances.

So strict and important was this law, that a brother or a nearest kinsman of deceased husbands, was required to marry all the widows, if their husbands died childless ; hence such were expressly commanded of God to become polygamists. It mattered not, whether the living brother had a wife living or not, he was compelled by law to take his brothers' widows, or suffer the ignominy and shame which attach to transgressors of this divine decree. Thus God, by the holy principle of polygamic marriages, established an order to prevent the alienation of the inheritances of those deceased, and that widows might not wander off, and intermarry with other families. Here, then, was a law to protect ancestral rights, and to sacredly guard the genealogical line, according to the will of the Holy One of Israel.

At the times of the restitution of all things, before the second advent, this holy polygamic order, must be among the "all things" restored, and genealogies and inheritances will be as tenaciously protected, as in former ages. (See Psalms 107, 41 ; also Isaiah 4 ; also Deuteronomy 30.)

Already the restoring dispensation has been ushered in. The Gospel is restored with all its ancient fulness; the keys of the Priesthood and Apostleship are restored; the gifts and power of the Spirit are restored; the inspired power of obtaining new revelation is restored; the kingdom of God is restored; the great principle of gathering the righteous in one, as in the days of ancient Israel, is restored; the predicted divine law of polygamy is restored; and the day is near when the genealogies, inheritances, and divine statutes regulating the marriages of widows, for the protection of ancestral estates, and for the preservation of the sacred rights of the dead, will be restored; and the order of heaven will be permanently arranged on the earth, for the regulation of all the riches and property, and landed estates, in the four quarters thereof.

When families, by divine appointment, receive their everlasting inheritances on the earth, guaranteed to them by an everlasting covenant, it will effectually put an end to all land speculations. When the rightful owner passes away into the bright mansions of celestial glory, he will not be forgotten; neither will his landed estates be forfeited by his short absence: but his widows, as the faithful and trustworthy guardians of their departed lord, must abide the heavenly ordained law to preserve the inheritance in the prescribed lineage. And thus it must continue from generation to generation, until the earth is perfected, and glorified, and becomes the eternal abiding place, for the immortal ones to whom it has been given.

These are laws which will be manifested in their times, according to the progression of the purposes of God, and his glorious will. In the mean time, let all the scattered Saints endeavor to learn, through the counsels of an inspired Priesthood, and through the light of the Holy Ghost which is in them, what their duty is, while remaining in these lands. Many of you have daughters, some of whom are grown to womanhood, others are now young. Would you have them gather with you to a land where virtue and peace dwell, where God has promised to protect and bless the righteous? If so, teach them, as they love their parents, and the Saints, and the truth, not to throw themselves away by marrying Gentiles; teach them to keep themselves entirely aloof from Gentile courtships and associations. Scores of women who once were counselled as you are now, are mourning in wretchedness, in bondage to Gentile husbands, cut off from all privilege of gathering with their fathers, mothers, brothers, and sisters, and, in some instances, cut off from even attending the Saints' meetings. But this is not all: they are raising up children in these lands, to perish with themselves, in the general desolations coming upon Babylon. But what is still more aggravating and heart-rending, they are raising up children, not only destined for temporal judgments, but who must for ever be cut off from the presence of God, and the glory of the celestial kingdom; for without obedience to the Gospel, where God and Christ are, they cannot come worlds without end. Oh, what an awful condition—what fearful responsibility, for any young sister to voluntarily take upon herself, after all the warnings she has received! See to it then, parents, that you not only do not give your consent, but actually forbid all such marriages, while your children are under age: and if they escape the yawning gulf, they will thank you ten thousand times, for your God-like interference.

The time has come, when every young man and young woman in this kingdom, should first seek with all their hearts to escape from these wicked nations;

and when they free themselves from these dangers, and get among the people of God, in Zion, let them marry, according to the holy order of God, and begin to lay the foundation of a little family kingdom which shall no more be scattered upon the face of the earth, but dwell in one country, keeping their genealogies from generation to generation, until each man's house shall be multiplied as the stars of heaven. This is the true order of Zion; it will be a kingdom of kingdoms, prepared for the holy resurrection, and for a re-union of all the righteous of each generation in each one's household. Under all these heavenly considerations, will you turn a deaf ear, harden your hearts, reject the still small voice of the Spirit, whispering to your consciences, grieve your parents, forfeit all your bright prospects for time and eternity, and rush headlong, Judas like, to ruin, to misery, and to everlasting sorrow? Oh, be entreated to save yourselves, and your generations after you!

O. P.

A FREE CHURCH IN A FREE STATE.

(From the *Liverpool Mercury*.)

If the ecclesiastical policy which Baron Ricasoli has inherited from Count Cavour, and which he has now boldly undertaken to translate from theory into practice, should be successfully carried out, Italy will have won a proud distinction among European countries. The doctrine, or principle, of "a free Church in a free State," is perfectly realised in America; it is substantially realised in Great Britain, with exceptions and limitations which offend logical symmetry rather than practical religious liberty; but it is an almost absolute novelty to continental Europe. There is no considerable continental country where religious liberty is understood and practised according to the American or English pattern. That is to say, there is no country where the State totally rejects the interference of the Church in civil and secular affairs, and, on the other hand, totally disclaims any right of interference on its own part with the internal concerns of religious communities. The complete secularisation of the State, the complete freedom of the Church—this is an ideal which is at present utterly foreign to continental statesmanship. Even in England we are still a long way from it. We carry out the theory thoroughly enough in the relations existing between the State and the

various denominations of Dissenters; but it would not be more than half true as a description of the legal status of the Established Church. Legislation and government in England are secular, and the Church, as such, has but the merest shadow of political power; but it would be ludicrously incorrect to ascribe spiritual independence to a Church whose doctrinal and ritual disputes are subject to the jurisdiction of Parliament and the courts of law. Strictly speaking, it is only in America, and in the relations of English Dissenting communities to the State, that we find any considerable example of the working of the principle which was proclaimed some years back by Count Cavour, and which the worthiest of his successors has just announced as the basis of future Italian policy. The idea of "a free Church in a free State" is distinctly an Italian contribution to the European art of government; and Italy and the Italians will justly claim the admiration and gratitude of mankind, if so daring and generous an innovation on old-world traditions of state-craft can be successfully realised.

It is at least certain that the Italian Minister thoroughly understands his own principle in all its breadth and fulness, and that he is heartily in earnest in the determination to give it

effect. In a recently published letter to certain Italian bishops, who have just been permitted to return to their sees, from which they had been exiled for political reasons, Baron Ricasoli lays down, in the most uncompromising terms, the doctrine which is henceforth (if the infirmities of ecclesiastical, Italian, and human nature will permit) to regulate the mutual relations of Church and State in the peninsula. That doctrine is a very simple one. It is neither more nor less than "Liberty;" liberty in the largest and widest sense; liberty for the State, and liberty for the Church; each in its own sphere; liberty for the State to rule in the domain of civil and secular life, without priestly meddling or dictation, and liberty for the Church to rule the consciences and religious beliefs of those who accept the spiritual authority and guidance of the Church. The State will not interfere between the priest and his flock, in matters belonging to the jurisdiction of the priest; but, on the other hand, the State will not let the priest interfere between it and its subjects, in matters of civil government and public policy. Priests and bishops may exercise their ecclesiastical functions according to their own discretion or indiscretion, without special leave from the State; but the Government will not ask priests or bishops what they think about such a question as the law of marriage, or the education of the people, and it will punish the crimes of priests or bishops exactly as if they were laymen. This is how things are managed in America, and Baron Ricasoli sees no sufficient reason why the same principle should not be equally applicable to Italy. Why should not Italy, too, "very soon witness the magnificent and imposing religious spectacle which the free citizens of the United States of America now enjoy in the national counsel of Baltimore, where religious doctrines are freely discussed, and the decisions of which, when approved by the Pope, will be proclaimed and executed in every city and village, with full spiritual sanction, without *exequatur* or *placet*?" Why should not all this be equally possible in Italy? It is possible in America, because in America

the State is free as well as the Church; because "liberty is professed and respected by all, in theory and in practice, in its widest application to civil, political, and social life;" because "every citizen is free to follow the belief which he thinks best, and to worship the Divinity in the form that may seem to him the most fitting." The Catholic religion is spiritually free in America, because it neither possesses nor claims political power; because it asks from the State no special and exceptional privileges; because "side by side with the Catholic Church rises the Protestant temple, the Mussulman mosque, the Chinese pagoda, and side by side with the Roman clergy officiate the Genevan consistory and the Methodist assembly;" because, in one word, it is contented to be a religion, and does not seek to be a kingdom of this world. This is the ideal which the Italian Minister desires and hopes to realise in his own country. "Liberty alone," he tells the bishops in conclusion, "can conduct us to that happy state of things which your lordships envy in America. Let us 'render unto Cæsar the things that are Cæsar's, and unto God the things that are God's,' and peace between Church and State will be troubled no more."

But is this a practical ideal? Will it work? That is, is it practicable, and will it work under the conditions of Italian society, and Italian ecclesiastical opinion, and Italian political memories and traditions? Will the priesthood accept this new and (for Europe) unexampled concordat between a free Church and a free State? Will the people accept it, and support the State in carrying it out in the face of all the difficulties which may possibly be thrown in the way of the State by a reactionary, exclusive, and domineering faction of clerical intriguers? This remains to be seen. Baron Ricasoli himself indicates historical differences between the position of the Church in the New World and in the Old, which evidently suggest to his own mind a doubt whether Italy is quite ripe for a *regime* which works faultlessly in America; and it would be rash to assert that there is no ground for the diffidence which tempers his high-minded enthusiasm. It

is possible for a people to be below the level of institutions which in themselves are ideally perfect, and political and religious reforms which greatly outstrip the advance of opinion, are apt to disappoint their too sanguine advocates. It is not enough that the State and the law give equal and absolute liberty to all, unless the spirit of liberty reigns in the heart of a nation. The State and the law had need be strong to prevent fatal abuses of spiritual power in a country where a Barletta massacre is possible. Nevertheless, we cannot but think it wiser to hope than to fear. There is truth, as well as generosity, in the Italian Minister's cheerful faith, that "liberty has the virtue of converting those who are called to enjoy its benefits." It is not very unreasonable to hope, that the possession of unwonted spiritual

freedom, may reconcile a large number even of the Italian clergy, to the deprivation of the political ascendancy which their Church has so long enjoyed; and it is certain that the State and the law are never so strong against seditious intrigue and conspiracy, as when they rest on the unassailable basis of broad and equal justice to all. Baron Ricasoli may very likely experience many a disappointment in the attempt to realise his ideal of "a free Church in a free State," but he is probably right, even as a mere politician, in taking his stand on a great and true principle, and inviting his countrymen, lay and clerical alike, to aid him in giving it practical effect. It is at any rate a worthy ambition of regenerated Italy, to teach Europe a new way of solving an old political problem.

CORRESPONDENCE.

ENGLAND.

WELSH DISTRICT.

Merthyr Tydvil, Dec. 20, 1866.

Elder Pratt,—

Dear Brother,—Inasmuch as I am appointed to labor in Merthyr Conference, in connection with President Parry, whom I claim to be my father in the Gospel since March 17th, 1849, I feel it my duty to render an account of my stewardship while in Swansea Conference, by which you will be able to judge of my labors, as well as my present feelings.

On the 25th of March, 1866, in the Welsh District Conference, held in Merthyr, (President B. Young, jun., yourself, Elder A. Hatch, and our late beloved President, Abel Evans, whose death has been felt to the core by all the faithful, being present,) I received my appointment to preside over Swansea Conference, where I had labored in connection with Elder Evan A. Richards, under the Presidency of Elder Phillip Dell, who was released to prepare to emigrate.

Since that time, I have labored to the best of my ability, depending upon God as my friend, and his holy Spirit

as my constant companion, for experience has taught me long ago, that the wisdom and learning of men are not sufficient to preach the Gospel of Christ, and to administer effectually in the holy ordinances of his kingdom; for no one knows the things of God but by the Spirit of God, which revealeth, searcheth, and judgeth all things.

The Swansea Conference numbers about 320, all of whom I made it my business to form an acquaintance with.

Through the blessing of God, and our united efforts in the Priesthood, 75 were added to the Church, through baptism for the remission of sins, and 21 emigrated last spring; all, with the exception of two, who were old and feeble, reached their destination, and according to their letters to relations and friends, were fully satisfied with their new home in the west. Nine have been excommunicated for un-Christian-like conduct, and six have been called to rest from their earthly labors; five sisters' and one young brother's spirits are numbered with the righteous, looking forth with joy and assurance for the morning of the resurrection of the just. How many

have migrated from the spirit world, while I was in this Conference, I failed to keep an account of; but I can venture to say a good many.

The spirit of gathering to Zion is very high among the Saints, not through my preaching only, but by the testimonies of one mightier than I, even the fulfilment of the predictions of the Latter-day Prophets, as made manifest in the signs of the times, — plague, pestilence, famine, earthquakes, and an almost universal prevalence of the war-spirit among all nations except Utah.

The preaching that I find to be most needed among the Saints is, such as will convince them that many of them can gather to Zion, if they only try in faith, mixed with good works.

I find many in my travels that have been in the Church from five to twenty years, praying continually for the Lord to deliver them out of Babylon, while at the same time he has blessed them with labor and means by which, if they had hearkened to the counsels of his servants, and the teachings of the holy Spirit, they might long ago have been gathered with the Saints in Zion, raising their own food, making their own clothing, and assisting to build up the kingdom of God, and living in the abundant enjoyment of its blessings.

To answer some of these who ask the Elders, when the Lord is going to deliver them, I will ask a few questions, such as,—Brother, how much tobacco do you use in a week? Only about a quarter of a pound, or 1s. and 4d. worth. How much does your son use? About a shilling's worth, that's not much. Of course, you get some beer? Yes, about two pints per week, apiece, will cover it, with perhaps an extra pint on club night. Now, admitting about the same free-and-easy expenditure in non-essentials, for the wife and younger children, that has been ascertained for the husband and working son, and we have about the fair statement of many a case in the mission.

Now, brother, how many in family have you? Five. Well, let us see how soon you can get off, with the blessing of God upon you. By adding up the items of tobacco and beer

only, we find they amount to about nine pounds sterling. Now, if the wife expend but half the amount in superfluities for herself and younger children, there are thirteen pounds ten shillings per year used, which are not necessary for either life or health, and which might be deposited towards emigration. This amount, now foolishly spent, if saved, would soon show a very encouraging figure, and would add much good cheer as the prospect brightened for departure. Faith and the holy Spirit would mightily increase with such, and they would feel that they were working out their own salvation, knowing that it is folly to expect the Lord to bring a chariot and fetch them, while the means to go are within their own reach.

I know plenty who have been five, ten, fifteen, and some even twenty years in the Church, who, if they had made reckoning of these little, but very important items, might have been away to Zion five or ten years ago. Besides, I am led to believe, from my observation in the Principality, that the same economy would produce equally beneficial results in England and in Scotland, that it would here. How can Saints ask in faith for God to open their way to gather, when they thus have the means, and refuse to open their own way; surely such have no correct idea of laboring to build up Zion, as their brethren in Utah are doing.

Again, I have felt it my duty to impress upon the Saints in Wales, how important it is for them to speak and read the English language, which would cost them nothing to carry with them through the world, and to subscribe for the MILLENNIAL STAR and JOURNAL OF DISCOURSES, which I consider of more value than gold. By a little exertion, we nearly doubled their subscription lists, and more might be done in that direction.

To do justice to my own feelings, allow me to express my gratitude to the Saints in Wales, where I have been laboring, for a more kind-hearted, generous, and whole-souled race of people cannot be found, always unflinching against every persecution, and ready to share to the last with the servants of God. I labor and

pray for their deliverance from Babylon, and their establishment with the faithful in Zion.

Brother Parry joins me in much love to you, brothers Richards, Young,

Preston, and others in the office.

Your humble brother in the covenant,

ELIAS MORRIS.

PROBABLE FUTURE OF THE UNITED STATES.

In America likewise changes are in progress or preparation which cannot but powerfully influence the political and social destinies of a great people. The Government of the United States appear to be rapidly passing through the successive stages of a revolution which, whether for good or for evil, will radically alter all the institutions of the Union. It is now more than ever apparent, that secession and civil war were only the beginning of a fundamental change in the political organization which the Americans inherited from the founders of their republic. State rights, as interpreted by three generations of American statesmen, may be regarded as already extinguished. A Congress in which ten States are wholly unrepresented, claims to give law to conquered dependencies; and it is rapidly clipping away the constitutional powers of a President who opposes the will of the dominant majority. The presidential office seems in a fair way to be divested of all substantial authority, and Congress is more and more taking upon itself the character and functions of a sovereign parliament. It is possible that a reaction may ensue; yet it appears at least equally possible that one en-

croachment may follow on another, until the whole governing power become practically vested in the majority for the time being of the House of Representatives. The Senate itself will perhaps hardly survive, as at present constituted, any permanent and fundamental change in the relations of President and Congress; for the Senate is quite open to the charge of being an oligarchical and anti-democratic institution. It represents, not population, but States; and the doctrine of the equality of State with State, as embodied in the constitution of the Federal Senate, is now-a-days passing into the category of exploded superstitions. If, as appears not very improbable, the American Federation is on the way to become virtually a Republic one and indivisible, ruled by unchecked Parliamentary majorities, the world will witness an experiment in the art of government which is as yet untried. It may be doubted whether the political history of the coming year, will present any occurrences better worth the attention of the thoughtful observer, than those which may take place on the other side of the Atlantic.—*Liverpool Mercury*.

HOW THE METEORS WERE PREDICTED.

Professor Newton, of America, who has investigated the phenomena of the November meteors, found, by comparing together 13 historic star-showers, occurring between the years 902 and 1833, that a common shower existed on November 13th, which returned with especial intensity about

every 33 years. We have thus two types. In one case, meteors are seen every year; in the other case, in certain years only. How are these phenomena to be explained? By supposing that there are independent zones or rings of meteors circulating round the sun, but inclined to the earth's

path, through which zones the earth in its annual course successively passes. But although this explains the returns of meteors every year, it does not explain the 33 years period of the November shower. A simple modification, however, will suffice; for imagine that, instead of the meteors being uniformly distributed throughout the ring, they are gathered together more towards particular parts of the ring; and suppose that the time of revolution of the ring differs from that of the earth, then in some year the earth will pass through that part of the ring containing many meteors; in the next year it will pass through a part in which there are fewer, and may continue to pass through a thin part of the ring, until

the difference between the times of the revolution of the earth and ring amounting to a whole revolution, will bring the earth and thick part of the ring again together, and the display of some years previous will be again repeated. Now, this supposed case is the fact, as Professor Newton has found from investigation of the phenomena of the November meteors; and he having ascertained the precise period between the successive returns of maximum intensity of the November display, was enabled with confidence to predict for the morning of November 14th, 1866, and accurately within a few hours, the return of a period of maximum intensity.—*Chambers's Journal*.

SUMMARY OF NEWS.

The number of wrecks reported during the week ending the year 1866, amounted to 48, making for the year, a total of 2396.

The governor of the State of Missouri has called for 34 companies of volunteers to aid in suppressing the marauders and robbers of that region.

The exact number of persons assembled in the convent at Arcadium when it blew up, was 325 men, 250 of whom were fit to carry arms, and 641 women and children, 966 persons in all, of whom 33 men and 61 women and children alone survived the explosion. The women threw themselves into the flames with their children, so that they might not fall into the hands of the Turks. The bodies of the Christians remain unburied.

Granada has been visited by a terrible storm, which has done great damage to property. The cane fields and cocoa fields in some districts have been laid waste. The yellow fever and smallpox still prevailed at St. Thomas, which, although not to the extent reported by the last mail, are nevertheless very bad. Cholera raged fearfully, carrying off the inhabitants at the rate of 35 to 40 daily.

A wonderful tale is told from Kansas, concerning a plague of grasshoppers, the number actually darkening immense tracts of country, and destroying every vestige of vegetation along their route. The creatures took three weeks to pass Lauenworth, in a stream about twelve miles wide and 300 miles long. They got on the railway track of the Union Pacific road in such numbers, as to cause the wheels to slip on the rails, and the freight train at Wyandotte was detained several hours beyond its time, by the impossibility of penetrating the massive crowd of insects.

In 1820 France had a population of 30 millions; in 1861—that is, after 40 years—it was only 36 millions. During the same time Prussia, now the rival of France, showed 19, instead of 10 millions; Russia 80, instead of 40; and England 30, instead of 20. In other words, the increase of population, which during 40 years was in France only 25 per cent., was in England 50, in Prussia 82, and in Russia 100 per cent.

There are 39,827 lunatic paupers in England and Wales; 29,617 being classed as lunatics, 10,210 as idiots.